

# THE REHEARSAL.

1. The virtue of *Steady*.
2. All *Rebellion* is for *Power*.
3. The Ingenious *Boccalini* his Opinion of the best Method for any Government to keep the People Quiet and Easy.
4. This apply'd to K. Char. 2. his Quieting the *Presbyterians* in Scotland.
5. Notwithstanding the Furious Zeal of some of them.
6. Under *Spur-Leathers* in *Conspiracies*, and a *Wheel* within a *Wheel*.
7. The Hands of a Conspiracy fail without the Head. K. Char. 2. purg'd the Head and Cur'd the Disease.
8. K. Char. 1. Left the Disease in the Head, which Infected the whole Body.
9. The Head once Purg'd, then *Steady* Secures all.

SATURDAY, November 22. 1707.

(1.) Country-m. **Y**OU told me a Strange thing last time, *Master*, how Easily K. Char. 2. Prevail'd at the latter End of his Reign against the *Presbyterians* in Scotland, without either *Indulgence* or *Severity*, and put an End to all their Meetings, only by that one word *Steady*.

(2.) *Rehearsal*. Ther is no *Rebellion* but for *Power*. Other things, as *Religion*, *Liberty*, &c. are made the Pretence, to stir up the People. But *Power* is the *Mythologick* Sense! Now when Men seek after *Power*, it is as vain to think to Divert them by *Soothing* and *Coxing*, as it is out of Purpose unnecessarily to *Provoke* them. But if you Cuff them one Day, and turn them out of *Power*; And then Cox them, again, and put them into *Power*, this is such an *Unsteadiness*, as gives them great Advantage, but will never Gain them. And neither they nor your *Friends* can Trust You.

(3.) I have Read somewhere (I think it is in *Boccalini's Parnassus*) of a Dispute which was the best method to keep People Quiet and Peaceable under Government. One said, to make them as Rich as you cou'd was the best way, because this wou'd dispose them to *Ease* and *Luxury*, and they wou'd be afraid to lose what they had, therefor wou'd avoid *Trouble* and *Danger*. For that same Reason, said another, they are of all others most susceptible of the Impressions of *Fears* and *Jealousies*, the never failing Tools that those who promote *Rebellion* make use of, to *Cajole* the People, and *Fright* them out of their Wits: Where-

as Poor Men are not so easily Frighted, having little to Lose; and therefore he thought it was better for the Government to keep the People Poor. But against this it was Urg'd, That *Hunger* will break *Stone-Walls*, that nothing makes a Man so Desperate as *Poverty*, that as they cannot Lose by any Revolution, so they may Get in the Scramble, and therefor love most to Fish in Troubled Waters: Besides that the Government must be Supported by the People, and if they are Poor, the Government must be so too: The Glory and Greatness of a Prince is in the Number and Riches of his Subjects. It was therefor Concluded, That it was best for every Government to take all care to make their Subjects Rich. And that neither Riches nor Poverty were in themselves the Prompters to *Rebellion* and *Disturbance*. Therefore that the Cause lay elsewhere. And being brought before *Appollo* the Sovereign Judge of *Parnassus*, he discover'd the Secret to them, That it was neither Poverty or Riches, but the Lust of *Sovereignty* which Prompted both Poor and Rich to *Rebell*; And that none who had once Tasted of it, cou'd ever be Satisfy'd without it, but must venture Life and all to Purchase it. Therefor, said *Appollo* to the Princes of the World, if you wou'd live well with your Subjects, use all Means to Promote there Wealth, and avoid all Occasions to *Harrass* or *Impoverish* them: But if you wou'd be Happy, and have them so too, let them never share the least Part of your *Sovereignty*, for that is so Sweet a bit, and so *Enchanting*, that it is no longer in their Power not to Pull it from you, or Perish in the Attempt.

(4.)

(4.) *Country-m.* Let me make the Application, *Master*, Thus while the *Presbyterians* in Scotland you were speaking of in the *Reign of K. Char. II.* had their *Favourites* at Court, and Prospect of coming into Power by their means, neither *Indulgence* nor *Severity* would do with them. But when the *King* cry'd *Steady*, and they saw he was in good Earnest, and would no longer be imposed upon, but at once *Rid* the Court of them, and that they had lost the *Taste* of *Sovereignty* which had *Intoxicated* them, the *Play of Conscience* was no longer worth the *Candle*, and they let their *Meetings Drop*, without more ado.

(5.) *Rehears.* And yet there were some among them so *Zealous*, That when brought to the Place of *Execution*, and there having their *Lives* offer'd them, upon no other Condition than to Repeat these 4 words, *God save the King*, Refus'd it, and said, They would not buy their *Lives* so Dear! And Chose rather to *Dye*.

*Country-m.* It is strange then how their *Meetings* came to Drop so *Easily* and so Suddenly as you have given the Account, and after so long and violent *Struggle*, even to Raise *Armies*, and *Fight* it out in the *Field*!

(6.) *Rehears.* In all *Plots* and *Conspiracies* there are the *Upper* and the *Under-Spur-Leathers*; there are the *Managers* and the *Managed*; there are those who *Act* upon the *Stage*, and the *Prompters* who stand behind the *Curtain*. And when these *Invisible Springs* are taken away, the *Play Stops*, and the whole *Machine* stands still.

There is often too a *Wheel* within a *Wheel*, as one *Plot* begets another, or, is *Branch'd* out by several *Undertakers*. Thus the *Assassination* design'd at the *Rye-House* was Form'd by Lesser Men whom *Monmouth* and the *Quality* had drawn into their *Plot* only to Seize the *Guards* and the *Tower*, &c. not to Hurt the *King* in the least, no *God* forbid! But only to *Distress* him so as that he shou'd Change his *Councillers*, and Accept of their *Lordships* in their Place, who would be more Faithful to him; And so all was for his own *Good*! And may be some of the More Innocent of them did really think so, and that they were still very *Loyal* Men! But this was as much *Treason* in the Eye of the *Law*, and of *Reason* too, as the *Rye-House* it self, of which I believe some of the *Quality* knew nothing, nor of Shooting the *King* from *Bow-Steeples*, and other *Sub-Plots* of the *Inferior Gang*; but all Grafted upon the Superior *Plot of Quality*, which had fairer *Feathers*, but the *Quills* as *Sharp*; tho' as I said, some of themselves might not see so far. There were those who follow'd *Absalom* in the *Simplicity* of their *Hearts* knowing nothing, but yet were involv'd in his *Rebellion*. And some of these might have had *Fits* of

*Conscience* too, and think all was for the *Publick Good*! To preserve their *Religion* and the *Laws*! And these might have Dy'd rather than say, *God save King David*, like the *Simplicity-Men* in *K. Char. Second's* time.

(6.) But these will never Maintain a *Rebellion*. They are but *Branches*, and must fall with the *Root*. They are the *Hands*, but they must Receive *Strength* and *Influence* from the *Head*, from the *Absaloms* and *Achitophels* at Court, where is the *Spring* of *Government*. And therefore when *K. Char. II.* had Purg'd his Court of these, the *Faction* fell before him, without any *Noise* or *Trouble*.

(8.) Now see the Effect of the Contrary Management of his *Father K. Char. I.* in Scotland, he granted to the *Presbyterians* there all they would Ask, till they Declar'd they had no more to Ask, and he lett them, a *Contented King* going from a *Contented People*, as the Phrase then went. But he left all the *Covenanting Lords* in Power and the chief Places there: Who soon Blew up this *Contented People* again, and follow'd his Majesty into *England* with an *Army* at their backs. And we all know what came of it.

(9.) *Country-m.* If the *Spring* be Clear, the *Streams* cannot long be *Muddy*, they Purge themselves of Course. And I now see plainly, That with some Men Power is *Conscience*, and *Conscience* is nothing else but Power. What a *Jest* is it to see Men of *Profligate* Lives cry out *Conscience*, and *Religion*! There is some *Work* then to be done! And our *Occasional Conformists* for Places shew to a *Demonstration*, That it is not *Conscience* they are Sick of, but for Power. They have *Tasted* of *Sovereignty*, and as *Bocani* says, they must either have it All, or be Excluded from all Hopes of it. And then *Steady* is the Word, and we shall have *Peace* and *Fair-Weather*.

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